

From the Louisville Journal, Oct. 18.

SLAVERY IN KENTUCKY.

Proceedings in Mason County, Ky., on the subject of Emancipation, and the suppression of C. M. Clay's Paper.

The following proceedings, extracted from the Mayville Eagle, are of the utmost interest and importance. They indicate, in Mason County, very nearly the state of public sentiment on the subject of slavery and the Lexington affair, which we supposed and still suppose to exist generally throughout Kentucky; and the fact that such sentiments prevail in Mason, we take to be very strong evidence of the correctness of our judgment as to the state of the general opinion. Mason, it is true, is upon the river, where slave property is less secure than in the interior, but she is eminently a region of hemp and tobacco staples that some think require slave labor. We did, however, expect that the proceedings at Lexington would be justified in terms, which the reader will perceive is not done. These proceedings indicate a decided opinion in Mason county in favor of free labor, and a decided opposition to the great sensation as to indiscreet discussions of the subject through the public press. We look upon it as a subject every man is prepared to decide for himself, as much as any other question of profit and loss connected with the farm, and we think that whenever any real movement is made, it will be made voluntarily by the people.

In a note in the Mayville Eagle, Judge Beatty states that, among the resolutions as drawn up by him, there was one approving the proceedings at Lexington, and that he preferred his last resolution to the two of Mr. Plister substituted for it. We annex the remarks of the Eagle:

The subjects which were brought to the consideration of the meeting, are embraced in the original resolutions of Mr. Reid. The discussion was warm, animated, and eloquent, characterized, however, by good temper, in which the action of the citizens of Fayette, the character of C. M. Clay's paper, and the slave question, in all its phases, came up in review. In reference to the character, the tone, and the spirit of Mr. C. M. Clay's paper, there was a diversity of sentiment—all were decided in strong disapprobation and reprehension of his course. In reference to the action at Lexington, in the suppression of his paper, there was a marked diversity of opinion; some were in favor of resolutions strongly commending the action, and others, on the contrary, were in favor of resolutions disapproving it, and yet could not approve that action. On the subject of slavery, abstractly considered, there was little diversity of sentiment as evidenced by the unanimity with which the resolutions of Mr. Plister were incorporated with the series presented by Judge Beatty. All the speakers who expressed their views on the subject, with the exception of Mr. Reid and Col. Shack, took ground in favor of gradual, prospective emancipation, combined, in all cases, with colonization; they were all opposed to Southern perpetuation and Northern immediatism, to Southern ultramontanism and Northern fanaticism. They look upon slavery as a political evil, hindering the progress of Kentucky in population, in physical development, in wealth and in greatness, and hence argued the importance of very gradually separating the two races, by emancipation and colonization. This they desired to bring about by the calm deliberation and constitutional action of the citizens of Kentucky, unswayed by ultraism on the one hand, or fanaticism on the other.

An adjourned meeting of the citizens of Mason county was held at the court-house in Washington, on Monday, October 13th, to take into consideration the propriety of the proceedings of the people of Lexington in suppressing the "True American." The Hon. Wm. Henry Beatty presided, and Mr. Lewis Collins, Esq., was called to the chair, and R. H. Stanton, Esq., appointed Secretary. The resolutions offered by Wm. T. Reid, Esq., at the last meeting, were then taken up for consideration. Said resolutions were as follows:

1. Resolved, That we highly approve of and commend the conduct of our fellow-citizens in Fayette and other counties, in suppressing the "True American" newspaper recently conducted at Lexington, and bearing the misnomer of the "True American." That we also approve of the resolutions and address submitted by the Hon. Thomas F. Marshall, and unanimously adopted by the meeting at Lexington, on the 18th day of August, and coincide with them in their spirit and intent, and that no abolition paper ought to be tolerated in Kentucky; and we, the citizens of Mason county, pledge ourselves that if we can prevent it, none shall be: nor will we encourage or support any press which does or shall hereafter advocate the emancipation of our slaves among us, or in any way favor or encourage the designs of Abolitionism.

2. Resolved, That we are opposed at this time to the calling of a convention to amend our Constitution, believing, as we do, that such an event would superintend the question of slavery, and that, in the application of such force, the utmost care should be taken to guard against the slightest unnecessary injury to person or property.

3. Resolved, That we consider the paper called the "True American," as having been commenced in a wrong spirit, and conducted with indiscreet violence, and that it was wantonly offensive to the community where it was printed.

4. Resolved, That we consider the request submitted to the editor, by a committee of the people of Lexington, to discontinue his paper, warranted by the temperate and reasonable grounds of his recent numbers, and that his reply to that request was conceived in a spirit of outrage wholly unjustifiable, and meriting the severest reprobation.

5. Resolved, That this meeting regard the continued publication of an abolition paper in Kentucky as dangerous to the peace, order, and well-being of society; and in order to prevent the recurrence in future, we recommend that laws be passed inflicting such penalties upon incendiary abolition publications, in our State, as shall effectually prevent their being hereafter circulated.

6. Resolved, That, in the state of feeling which now prevails in Kentucky, produced by the intense and injudicious zeal of Abolitionists in other States, it would be impolitic to agitate the subject of calling a convention to amend the Constitution. We, therefore, request our Senators and Representatives to oppose a call of a convention at the ensuing session of the Legislature, should a bill for that purpose be introduced.

7. Resolved, That, in the opinion of this meeting, the moral condition of the emancipated slaves cannot be improved while they remain here mingling with a slave population, and that slaves emancipated must continue to be a degraded race, injurious alike to themselves and to the community. We are, therefore, of opinion, that the colonization of the colored people of Liberia would be greatly beneficial to them, and a decided advantage to this community.

8. Resolved, That we highly approve the contemplated establishment on the coast of Liberia, of a colony of free persons of color from the State of Kentucky, and that a liberal encouragement ought to be afforded by our citizens to such an undertaking.

9. Resolved, That although we are of opinion that it would not be politic to agitate the subject of gradual emancipation, in the state of feeling which now exists, arising out of the extremely injudicious course of political abolitionists in other States, yet we confidently hope that the day will come, when Kentucky, by the calm and deliberate action of her own citizens, will gradually and entirely rid the State of her black population, and thus relieve us from a political evil of the greatest magnitude.

These resolutions were adopted briefly but earnestly by the Hon. mover, John A. McClung and F. T. Chambers, Esqrs., and opposed by W. T. Reid, Esq.

Elijah C. Plister, Esq., then moved to amend Judge Beatty's resolutions by striking out the 9th,

and inserting the following, and sustained his amendment with a few remarks:

Resolved, That we regard gradual emancipation, accompanied with colonization, as the true and only true policy of Kentucky; and we confidently hope that the time may come when this great system will be established by the people of this State. The discussion of its propriety and the time when that discussion is to commence, are matters which should be left entirely to individual judgment, under the promptings of an enlightened patriotism. When that discussion does commence, it should be faithfully protected by law.

Resolved, That in thus expressing ourselves, we disclaim all sympathy with modern abolitionism, and condemn it as fanatical and dangerous, and calculated to delay the period when our State shall be relieved from the evils of slavery.

He was succeeded by H. Waller, Esq., who moved to amend Judge Beatty's resolutions by striking out the third and fourth, and inserting the following, which he advocated at great length:

Resolved, That the tone, temper, and tendencies—the sympathies, principles, morals, and manners—of the "True American" newspaper, stamp it essentially an abolition print of the most dangerous character; and that situated, as it was, in the heart of a slave State, and conducted by a man utterly regardless of the interests of the community around him—an incendiary or a madman—died to the voice of expostulation and warning—it had, at the time of its suppression, become a great and dangerous public nuisance.

Resolved, That the origin, support, and course of the "True American," its office fortified with cannon and other deadly weapons; its subscription large, and increasing from the abolition patronage of the North; its inflammatory appeals, stimulating with persevering energy the passions of all classes and colors; its effects upon the slave population exhibited by increasing insubordination in families, riotous assemblages at night, accumulating instances of violence and bloodshed, and threatening demonstrations of armed force and preparations for violence; all pointed to and portended insurrection and bloodshed. In view of facts such as these, in full existence at the time, and becoming more aggravated every hour, we believe the commission of the citizens of Lexington, and the surrounding country, was critical in the extreme—that it was a case of imminent public peril, of great and urgent emergency—entirely beyond the reach, control, and cure of the existing forms and process of law; a case involving the highest interests, the peace, security, and lives of the entire population, white and black; and as such demanding imperiously the exercise of those original and ultimate rights of self-preservation, of which no social compact or human legislation can divest any people.

Resolved, That we admire and approve the forbearance, firmness, decorum, and order of the proceedings which resulted in the suppression of the fanatical and incendiary publication; that the liberty of the press in its purity as guaranteed by our fundamental law has not been violated, but that its flagrant abuse, for which the Constitution holds the author responsible, has simply been restrained.

After this, there was a short, but quite an animated discussion in relation to the whole matter, in which Mr. McClung, F. T. Chambers, H. Waller, and W. T. Reid, Esq., and Hon. A. Beatty, and Col. Jacob A. Shack, participated.

The question being called for, and H. Waller's resolution being first in order, they were rejected by a vote of 49 for, and 58 against them.

E. C. Plister's amendment was then adopted without a dissenting voice.

The question then came upon Judge Beatty's substitute as amended, it was carried by a vote of 65 for, and 49 against it.

So the resolutions, as offered by Judge Beatty, were adopted, with the exception of the ninth, for which the two offered by Mr. Plister were substituted.

[If these scandalous proceedings indicate the highest state of anti-slavery feeling in Kentucky, what must be the lowest? Alas! alas!]

From National A. S. Standard.

THE HAITIAN EMIGRANT.

I have recently been repeatedly asked if I would advise my friends among the Americans of color, to emigrate to Haiti. I answer at once, unhesitatingly, I would not; and the knowledge that I am not alone in this opinion, I feel sure, will induce me to quit the regular course of my journey, and to bring whatever knowledge I collected in Haiti, to bear, at this moment, upon the point of Haitian emigration.

True—the country is, in beauty, fertility, and desirableness, all that I have described it, and more than language is capable of doing justice to—true, the inhabitants are kind and hospitable to a degree incredible, in a land like this, where hospitality has been jostled from her throne by the innkeeper, and where the very nature of the soil, and the earlier stage of advancement are superseded by the vices and accommodations of a later one: true, the climate is one that takes from poverty all its terrors, and from destitution all its squalid degradation; so that the coloring which the Northern artists used to paint the picture of want, would convey no idea of suffering to the Haitian. The picture of

Houseless want in evil ways
Wandering ungarmented,

that Shelley sketches so powerfully to the mind of Old England, and New England, reveals no idea of suffering in a land where clothes are an incubus, where life is passed by the bulk of the people out of doors, and all the paths are paths of pleasure.

Yet there is much to be taken into consideration beyond food and warmth, by a man who is contemplating so great a change as change of country; and I will tell what I learned from the representations of emigrants, and what struck my own observation, in the hope that it may prepare the traveller, though it need not prevent the journey.

I will confess, at the beginning, that I do not wish my friends among the colored Americans to seek refuge in Haiti; and they may make what they consider the requisite allowance for the desire on my part to detain them, though I will tell exactly what I heard and saw, unbiassed by my wish that such a noble and excellent race of Americans may not be driven from their native land by the force of prejudice, but may, in conjunction with the friends of freedom and humanity of European descent, win for posterity an exemption from the guilt and grief that weigh so heavily upon the present generation.

It is the teaching of religion, of philosophy, and of experience alike, that the blot made upon humanity by the sins of the guilty, can only be effaced by the labors and sacrifices of the innocent; and so I would say to the man of color, and to the abolitionist, "Let us therefore fill up the measure of the sufferings incident to our great act of expiation."

I believe that the disappointment sometimes expressed by emigrants from the United States on reaching Haiti, grows more out of the fact that no allowance was made in their minds for the dispiriting effects of home-sickness. Even the inconveniences of a lifetime have become necessities, and are, so the stranger foresees when it is too late, more easily borne than the novelty of the new allocation.

"This is the best country in the world for the poor," said a naturalized American, who had lived many years in the island, "no suffering, because you have not money to send to the baker. You have only to lift up your hand, (pointing to the thatch, from which hung a cluster of plantains, a parrot, and a couple of these fingers will make a child a good meal. But I was used to cream, and sugar, and tea, in one of our first city families at home, and I feel very much out of place here."

"What induced you to come?" I asked.

"The prejudice,—nothing else. So it is with most who come here. They feel capable and ambitious, but they are not so here. The more capable they are, the harder they find it to bear up under their persecutions and sufferings. White people always treat us worse when we show a desire for better situations than we have. A party of us came here many years since, and we should have been very happy in the exchange of countries, but for some things. We had thought of one of them before, to be sure, but we never realized all the difference it would make to our feelings and prospects—we could not speak the language. That always stood in our way. We brought out young families with us; and they learned it, easily, and a great many things with it, besides very hard work. We had thought of one of them before, to be sure, but we never realized all the difference it would make to our feelings and prospects—we could not speak the language. That always stood in our way. 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¶ We rejoice to perceive under what favorable circumstances the Adelpbic Union Association will commence their Ninth Annual Course of Lectures, and earnestly call upon all our colored citizens (for whose special benefit these Lectures are to be delivered) immediately to supply themselves with tickets, which, it will be seen, are placed at a very trifling sum. Our anti-slavery friends should also try to sustain the course by their presence.

ADELPHIC UNION LIBRARY ASSOCIATION.
The Introductory to the Ninth Annual Course of Lectures before this Association will be delivered at Ritchie Hall, on Tuesday evening, November 11th, by REV. WILLIAM H. CHANNING, of New-York.
Arrangements have been made for Lectures on succeeding Tuesday evenings, from the following gentlemen, viz :

Rev. John T. Sargent,	J. V. C. Smith, M. D.,
" Theodore Parker,	Henry B. Stanton, Esq.,
" E. H. Chapin,	James McCune Smith,
Wendell Phillips, Esq.,	M. D., of New-York,
" P. Andrews, Esq.,	Wm. Lloyd Garrison,
Thomas Paul,	Edward Young, Esq.,
Henry Clapp, Jr.	

Tickets at 75 cents each, admitting a Gentleman and Lady, may be obtained at the Bookstore of B. H. Greene, 124 Washington-street, and at No. 35 and 7 Cornhill, as also of the Committee:

WILLIAM C. NELL,	} <i>Lecture Committee.</i>
EDWARD B. LAWTON,	
CHRISTOPHER R. WEEDEN,	
CHARLES A. BATTISTE,	
THOMAS COLE,	
JOHN S. JACOBS,	
HENRY WEEDEN,	
ALFRED G. HOWARD,	

Exercises to commence precisely at 7 1/2 o'clock.
Boston, October, 1845.

NOTICE.

The introductory Lecture to the Young Men's Literary Society will be delivered by WM. LLOYD GARRISON, in the Baptist Church, Belknap-street, on Thursday evening, the 6th of November, at a quarter before 8 o'clock. Admittance 12 1-2 cts.

WM. T. RAYMOND, Sec'y.

[This Association is composed of some of the most promising colored young men in the city, and should be generously encouraged and sustained in its present effort to institute a course of lectures that shall aid in the moral and intellectual elevation of our colored population.]

WALKER AND MOODY

Will lecture at the following times and places on the claims of the American slave, the guilt of Northern and Southern slaveholders, and the duties of American freemen. Every true lover of liberty will feel it a privilege to give them a hospitable reception, and to contribute in every possible way to the success of their mission.

Friday,	Oct. 31,	Stow.
Saturday,	Nov. 1,	Sudbury.
Sunday,	" 2,	Frammingham.
Tuesday,	" 4,	Southboro'.
Wednesday,	" 5,	Webster.
Thursday,	" 6,	Hopkinton.
Friday,	" 7,	Holliston.
Saturday,	" 8,	Sherburne.
Sunday,	" 9,	Natick.

CHARLES K. WHITTLE,
General Agent.

**LECTURES AND MEETINGS BY PARKER
FILLSBURY.**

Thursday and Friday,	Oct. 30 and 31,	Marshfield.
Saturday,	Nov. 1,	Duxbury.
Sunday,	" 2,	Kingston.
Monday and Tuesday,	" 3 and 4,	Plymouth.
Wednesday and Thursday,	5 and 6,	Pembroke.

ANTI-SLAVERY LECTURES.

A series of lectures will be delivered before the Salem Female Anti-Slavery Society, upon the following Sunday evenings, at Mechanic Hall, at 6 1/2 o'clock.

WM. H. CHANNING, of New York; on Sunday evening, Nov. 2d.

CHARLES STAYTON, of Medford;

THEODORA PARKER, of West Roxbury, (*Monday*);

ere, Nov. 17th.

JOHN T. SARGENT, of Boston;

and L. R. LATHROP, of Salem.

A collection, to defray the expense of the Hall, will be taken.

All persons are respectfully invited to attend.

ELIZA J. KENNY, *Rec. Secretary.*

Salem, Oct. 5, 1845.

NORFOLK COUNTY A. S. SOCIETY.
The Norfolk County A. S. Society will hold its next quarterly meeting at DORCHESTER, in the LYCEUM HALL, on THURSDAY, Nov. 13th, beginning at 10 o'clock, A. M., and continuing through the day and evening. Messrs. Garrison, Phillips Quincy and other abolitionists will attend and address the meeting. It is earnestly hoped that there will be a full and punctual attendance of members of the Society, and friends of the cause, from all parts of the county.

ANNE WARREN WESTON,
Recording Secretary.

CAPITAL PUNISHMENT.
John M. Spear will lecture on the Abolition of Capital Punishment, in PRINCETON, next Sunday and in FITCHBURG, on the evening of that day.

WANTS A SITUATION.

A most worthy, intelligent and faithful colored man, who has had the superintendence of the Cataract House, at Niagara, as head-waiter, for the last four or five years, being desirous of spending the winter in Boston, wishes to obtain a situation in some private family, or public establishment. Application may be made to the Editor of the Liberator, 2 Cornhill.

VOICES FROM THE BALTIMORE JAIL.

HOME, or the Virgin's Faith Revived. By J. C. F. TORREY. Written during his incarceration in Baltimore Jail, after his conviction, and while awaiting his sentence. Published for the benefit of his family. For sale by BELA MARSH, No. 25 Cornhill.

Oct. 24. tf

It is proposed to publish, in MONTHLY NUMBERS, a work entitled

'THE KOSMIAN.'

containing a series of Letters, written from the United States, by AHMED EL KORAH, to his friend in Algeria, translated from the original Showiah, by the author, and edited by FRANCIS H. GREEN.

Ahmed's Letters virtually contain a *History of the Anti-Slavery movement in this country, embracing a period about twenty years*, and they do not only show a history of the times, but they illustrate the

spiritual progress of the individual. Many interesting subjects are discussed in the course of the correspondence, such as the *Condition of Seamen*—of the *Southern Slaves*—of *Northern Laborers*—of the *Industrial Classes of Women*—of the *Slave States*—of the *Cruelty to Animals*—with a particular account of the great *Mobs, Riots*, and other *breaches of Law*, which illustrate the pro-slavery spirit, and mark the progress of the Anti-Slavery enterprise.

The Author has no party bias, *whatever*. He speaks as if upon a peremptory obligation to utter the truth, without being constrained by party bonds, whether sectarian or political. He utters his thoughts in the free out-pouring and confidence of bosom friendship, and we know that he is moved by a strong love for

liberty, and of the race. His party is HUMANITY—
 ITS PLATFORM THE WOE OF
 THE PEOPLE, AND ITS POLICY
 THE RESPECTABLE CONSIDERATION OF
 HIS ARDUOUS TASK, TRUSTING THAT THE FRIENDS
 OF FREEDOM UNIVERSALLY WILL PROMPTLY SECOND HER
 EFFORTS; WHICH NOTHING BUT HOPE OF DOING GOOD COULD
 HAVE SUGGESTED, AND WOULD SUSTAIN.

THE KOSMIAN will be published in numbers of
 32 pages each, stitched together, and issued monthly
 at the rate of \$1 00 a year, payable on the reception
 of the third number. Persons procuring five numbers
 shall be entitled to six copies.

It is hoped that the friends to whom this circular
 may be addressed, will be regardless of its claims, and
 will, as far as possible, place names and addresses
 plain forward them to the subscriber, on their way.

the first of January next. The work will be issued
as soon as a sufficient number of subscribers shall
have been obtained.

FRANCES H. GREEN.
Anti-Slavery Office,
Corner of Broad and Dorrance sts., Providence, R. I.
August 28, 1845.

POETRY.

THE following original hymns, written by the Hopedale friends whose initials are appended to them, were sung at the late meeting of the Non-Resistance Society, and indicate the spirit that animated its proceedings.

INVOCATION.

Assembled here a brother-band,
We wait, dear Father, thy command;
Love, wisdom, truth impart.
Thy spirit gives true liberty;
Here may its course be full and free
In every waiting heart.

Thy government with joy we own;
We bow to that and that alone,
We seek its peaceful way.
But blood-cemented forms of man
Usurp thy rights, oppose thy plan;
We cannot then obey.

We may not fear what man can do
While to our fellow men we're true,
And to our God beside.
Reproach, the dungeon or the cross
Shall never prove to him a loss,
Who faithful does abide.

D. S. W.

THE WRATH-SUBDUING CROSS.

Non-Resistants, raise the Standard,
Sing the wrath-subduing cross;
Though despised, reproached and slandered,
Swell the theme with clarion voice;
Non-Resistants, shout the wrath-subduing cross.

Groaning Nature, steeped in anguish,
Wails about her slaughtered host—
Wails her wounded, left to languish
Where the fallen yield the ghost:
Non-Resistants, sound the Rescue for the lost.

Eighteen-fold earth's population,
Swept from life by mortal hand,
Mournful awful condemnation
Gains the wrath of man to man;
Non-Resistants, shout the Rescue through the land.

Shall the sword devour for ever,
Bathing all the world in blood?
Shall the tide of misery never
Cease to roll its gloomy flood?
Non-Resistants, shout the All-redeeming Good.

No, there shall be peace and gladness,
All the ransomed earth around,
When her children, saved from madness,
Shall in righteousness abound.
Non-Resistants, shout the glorious Rescue found.

Love divine from Heaven descending,
Such as glowed in Jesus' breast,
Love with hatred never blending,
Never with revenge possessed,
Troubled nations, shall give you Peace and Rest.

A. B.

LOVE LIKE A RIVER SHALL FLOW.

O soon let the banner of Peace be unfurled
To wave on every breeze;
O soon let the war-god away from the world,
Trainings for battle cease;
Let the gentle white dove bend her beautiful wing,
To the arbor of earth the bright olive to bring.
Hail to the time,
Through every clime—
Love like a river shall flow!

The bright plains of Italy, gilded anew,
Shine with the beams of Peace;
O'er the vineyards of France, where the war-spirit
Flew,
Fury and wrath shall cease;
Russia's cold hills will be warmed with the light,
To efforts of love will be given their might.
The time is at hand,
The wealth it has cost,
Would make them happy homes.

And thou, our proud country—O hasten to give
Thy spreading realm to Peace;
Thy dome then will stand, and thy glory will live—
Thy beauty and strength increase;
Let the "home of the brave" be the home of the good,
And Freedom be reared where Oppression has stood.
Columbia may rise,
"Child of the skies,"
Would make them happy homes.

O how sweetly the halo will circle each Isle,
That sleeps on the ocean wave;
The rock-girted coast then will pleasantly smile,
The waters of Peace shall lave;
The whole earth will seem like a garden of love,
And blessings unnumbered will come from above:
Pleasures will spring!
Angels will sing!
Joy to a world redeemed!

A. H. P.

THERE IS AN ARMOR FROM ABOVE.

There is an armor from above,
"Thy mercy's gift to erring man,
In which he may most safely move
Midst warring hosts, or murderous clan;
'Tis Christian love—this armor bright,
Nor wrong, nor hate, can quench its flame;
It springs from God—it is his might,
And glows eternally the same.

See, how our brethren stand arrayed,
Clad in their armor for deadly strife;
To slaughter men is yet a trade—
An art to blot out human life!
Behold their armies floating wide!
Their arsenals and forts on shore!
All waiting with one murderous tide,
Upon each other's heads to pour.

The erring nations fight for peace;
But peace comes not from war and blood;
The more they strive does wrath increase,
And farther flies the wished-for good.
Then shall we our last hope resign,
(And yield our souls to deep despair),
That love, and truth, and peace divine,
Shall reign on earth—a temple fair?

No—no; we cannot yield our hope;
It rests upon foundation strong—
For, non-resisting love can cope
With every form of hate and wrong.
Than Faithless guns 'tis mightier far;
It changes enemies to friends;
Annihilates all hate and war,
While heavenly peace its course attends.

D. S. W.

THE JUBILEE.

The angels sang o'er Judah's plain,
Of peace that Earth should see;
And we repeat the joyful strain,
This is the jubilee—this is the jubilee.

The Gospel brings good news of peace,
Of love and harmony;
When war, and crime, and hate shall cease,
This is the jubilee—this is the jubilee.

Then warring clans not filled with hate,
Like brethren shall agree;
And earth enjoy an Eden state:
This is the jubilee—this is the jubilee.

Join, Christians, then, of every clime,
From east and party free,
To hasten on this glorious time:
This is the jubilee—this is the jubilee.

M. J. C.

REFORMATORY.

NON-RESISTANCE ANNIVERSARY.

The annual meeting of the New-England Non-Resistance Society was held in Washington Hall, Tremont street, Boston, on Thursday and Friday, Oct. 16th and 17th—Adin Ballou, the President, in the chair.

A verbal report was made by Mr. Garrison, the Corresponding Secretary, as to the condition of the Society, and the prospects of the non-resistance enterprise.

The Treasurer's Report was read and adopted. After the appointment of a financial committee, and a committee to nominate a list of officers for the year ensuing, Adin Ballou presented the following resolutions for discussion:

Resolved, That the term non-resistance, as understood by this Society, is legitimately derived from the injunction of Christ, "Resist not evil"; that its precise import is determined by a just construction of that divine precept, and that it is peculiarly expressive of the great Christian virtue which abstains from all inflictions of personal injury on evil doers, endures all offence without retaliation, and acts only in pure friendship towards the worst of mankind.

Resolved, That the 'Non-Resistant' name has proved talismanic on the public mind; that it bears a radical significance not to be found in any proposed substitute; and that, in view of the inquiry it has awakened, the prejudice it has surmounted, and the conversions to which it has led, we have every reason to rejoice in its adoption.

Resolved, That the non-resistance which this Society was organized and now aims to promote, is pre-eminently the non-resistance taught and practiced by Jesus Christ; that it involves no rejection of any genuine Christian institution, doctrine or duty, but ought to be regarded as the coronal excellence of pure and undefiled religion.

Resolved, That non-resistance, as understood by this Society, is opposed to no organization of human society, no civil government, no system of personal regulation and restraint merely as such, but only requires for its sanction that their constitutions, laws and administrations be in strict subordination to the divine government—holding the lives and welfare of all human beings inviolate.

Resolved, That the reason why non-resistance is obliged by their principles to withdraw from all voluntary participation in the great civil and ecclesiastical organizations of the age, is that nearly all such organizations are declaratively in favor of war under certain circumstances, in favor of military and naval establishments, in favor of capital and other injurious punishments, and generally in favor of making deadly weapons their ultimate resort for the settlement of matters in dispute; inasmuch that the whole framework of Church and State, interlocked in a thousand ways, is made to rest on a basis of physical violence.

Resolved, That while it is incompatible with their principles for non-resistance to bind themselves by oath or affirmation to support any government fundamentally and declaratively committed to the maintenance of armies, navies and militia organizations, to the prosecution of war in certain cases, and to the infliction of capital and other injurious punishments on criminals; and while they cannot innocently hold office under such governments, or perform the primary act of government by voting at the polls, or by becoming prosecutors in courts of law sustained in the last resort by the sword; they are nevertheless precluded by their principles from plotting or participating in any attempt to revolutionize the existing order of things by physical violence, and from making any other than a peaceable moral resistance to the 'powers that be,' even when those powers outrage all natural rights.

Resolved, That, in view of these truths, all who denounce non-resistance as 'infidelity,' 'anarchy,' 'anarchism,' and the enemies of moral order in human society, are either grossly mistaken or degenerately guilty of the most groundless slander; from which may the good Lord speedily deliver them.

Resolved, That though non-resistance should never deny to any human being the merit of virtues actually exemplified, nor withhold the credit of ardent sincerity, nor presume to sit in judgment on the degree or desert of any one's guilt, yet they are solemnly bound by their principles to pronounce every man essentially anti-Christian, whatever his profession or standing, who upholds war, or voluntarily participates as a co-governing citizen, in any government which is fundamentally committed to war, to military and naval armaments, to militia organizations, or to capital and other injurious punishments.

The following resolution was offered by William Lloyd Garrison:

Resolved, That voting at the ballot-box, to create, or sustain, or change the government of the United States, or of any one of the State governments, is not a religious or moral duty, but really an irreligious and immoral act, and therefore utterly incompatible with a Christian profession and character.

Henry Clapp, Jr. offered the following resolutions:

Resolved, That those persons who attempt to reform society of the various evils which flourish in its midst, through the instrumentality of military or political machinery, are attempting to cast out devils by Beelzebub, the prince of devils.

Resolved, That we hail Charles Sumner's address in opposition to all wars, offensive and defensive, lately delivered before the authorities of the city of Boston, as a most able exposition of the horrors of the military government, and one that deserves at the hands of every true friend of the human race a wide circulation throughout the world; and, moreover, that we perceive in this address an encouraging sign of the times—giving promise of that happy day when the literature of the world, instead of being enlisted on the side of rapine and bloodshed, shall be devoted in all its departments to the cause of universal peace.

The entire series of resolutions enlisted an earnest, highly edited and animated discussion, in which Adin Ballou, W. L. Garrison, Henry Clapp, Jr., William Henry Channing, Wm. Adams, Thomas Haskell, Rev. Mr. Dewey, Geo. W. Light, William West, Charles Lane, Lyander Spooner, G. W. Stacy, Charles Stearns, Addison Davis, Rev. Samuel May, Rev. Mr. Burton, and several others, participated.

On motion of W. L. Garrison, all the resolutions were laid on the table, excepting the one relating to Mr. Sumner's oration, which was unanimously adopted by a rising vote.

The committee appointed to nominate a list of officers, reported the following, which was adopted:

President,
ADIN BALLOU, of Massachusetts.

Vice-President,
PETER LIBBEY, of Maine,
W. P. TILDEN, of New-Hampshire,
ROWLAND T. ROBINSON, of Vermont,
PELIZ CLARKE, of Rhode Island,
JOHN CURRIE, of Connecticut,
ROBERT F. WALKUT, of Massachusetts.

Recording Secretary,
MARIA W. CHAPMAN.

Corresponding Secretary,
WILLIAM LLOYD GARRISON.

Treasurer,
CHARLES K. WHITFIELD.

Executive Committee,
EDMUND QUINCY, CAROLINE WESTON,
JOHN M. SPEAR, THAKFEL SOUTHWICK,
HENRY W. WILLIAMS, ABRAHAM H. PRICE,
GEORGE W. STACY.

Colosse, Oswego Co., N. Y.,
10th mo. 12th, 1845.

THE LIBERATOR.

PHYSICAL RESTRAINT.

Boston, Oct. 18, 1845.

DEAR BROTHER GARRISON:
At our late Non-Resistance meeting, I was much pained at hearing some opinions advanced which I consider entirely subversive of the non-resistance doctrine, viz., that it is lawful in extreme cases to resort to force in restraining evil doers. Now, my dear brother, will you allow me to express my opinions, freely on this point?—and I will endeavor to be short, in so doing. It is said, that force may be used, provided it is done without injuring the man. Now, I would say, that if this is true, then the whole system of armed resistance is right, for the advocates of it do not justify injuring the criminal; for they say continually, that it is not harming him to shut him up, or even to take his life, for it is removing him from the opportunity to sin, thereby making his situation much better in the next world. They do not justify harming the man, but do it, they say, in love. Now, this was precisely the argument that was brought up in our Convention. We will not harm the man, but we will restrain him by force, with love in our hearts. What is the great difference, I ask? One says, I will take life, but will do it in love; the other says, you cannot take life in love, nor hurt a man at all in love, but you may hold him still in love, pinion his arms in love, chain him, if necessary, in love—for it leads to this. If you are strong enough to hold him, then no injury, perhaps, will follow; but supposing you are not able to hold him, then resistance would take place, and if you persevered, you would be obliged to inflict injury upon him. Armed resistance follows, as a matter of course, for if you are not strong enough to hold the man, another, and a third, and so on, must help you, and that is all our government claims, the right to restrain men by force. It uses, to be sure, guns and cannon, but still it claims only what you claim, viz., the right to use force, in love, to restrain men. How shall the man be secured, so that he can be placed in our moral hospital? Will he go there of himself? Must we not have our constable to secure him, our enclosure to hold him, our court-house to try him, our judge, lawyers, witnesses and jury to try him with, the same as we do now, except that we shall not punish him so severely as he is punished now? All this must be done, or our scheme of a moral hospital falls to the ground. It is a prison, 'any way we can fix it,' and a violation of that part of the Constitution of our Society which says—'We will not thrust an evil doer into prison.' Was it injurious force that Christ spoke against when he said—'It hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil; but if a man smite you on the cheek, turn to him the other also?' Or was it all force? The latter, I think, manifestly, from the spirit of the law which he condemned. Equality of punishment with the offence seemed to be the idea of the Jewish legislators, in inflicting this kind of punishment; and probably in their minds it was the height of mercy, as well as the surest way of reforming the criminal, to inflict upon him just as much as, and no more, pain, than he had inflicted upon somebody else. We must give this law the merit of not overrating, like our laws, punishment, and imprisoning a man for life for a slight offence. I think these Jewish laws were much more humane than the laws of the United States. The spirit of retaliation was not recognized, but merely equal punishment with the crime. Certainly the justest criminal code in existence, for we now punish men ten times more than they have harmed others. Now, did Jesus allow that any force might be used? No, not even that amount which reason would say was the most proper; not even to restrain the man by force; but what? Why, allow him to injure you again—turn the other cheek also; or, in other words, 'overcome evil with good.' That this is what he meant, every candid mind must admit—Turning the other cheek, and giving the man an opportunity to strike you again, appears to me to be entirely different from holding him, so that he cannot strike you again. Our President said, if a degraded man was assaulting a woman, in order to command her upon her, it was lawful to restrain him by force. How much more degraded is the man who, with a family around him, visits a house of ill fame, as so many men do in the city of Boston; and would our President restrain them by force? He could do so without injuring them, and would benefit them too. If he would, he would have a plenty of work to do in Boston, methinks. Supposing he should try it. They would of course resist; a number of others would rally to their help; he must increase his power, and a regular battle would be the consequence, unless he gave up, and then he would be a non-resistance. This is what restraining men by force in any case leads to.

You will, I trust, pardon me for this writing, knowing the circumstances of my imprisonment for conscience sake, in refusing to do military duty, which I think will satisfy you that I am honest in my opinions. And I would further add, that I have borne much obloquy and reproach for my principles at the West and South; the fact that I was opposed to the government being brought up as more against me, at the South, than even my being opposed to slavery, which was well known while at Oberlin, and I had to fight my way against the literature, theology, and piety of the place—was denounced as 'riding a hobby'—being a dangerous man—on the road to ruin, and would, as one pious brother told me once, in six months be an infidel, if I did not give up my non-resistance. I feel, as you may imagine, therefore, a deep interest in this cause.

Yours,

C. B. STEARNS.

THE CLERGY AND WAR.

Having got the following extracts, in the course of a speech delivered by us at the recent meeting of the Non-Resistance Society in Boston, we have been requested to republish them in the Liberator.

Some time ago, a correspondent of the New-York Commercial Advertiser described the state of things existing in the 'Anti-Rent' region, as follows:

'Every thing that can be used as a weapon of defence is in demand, even to hot water and pitchforks; the water is kept by the ladies, to defend themselves, as their husbands have all been ordered out. You may laugh when I tell you that my wife is a long wasting fork, and Mrs. H. has a pitchfork, which now stands in the corner of the room.

Our Church, Academy and Court-house are turned into barracks, to accommodate citizen soldiers, and a company has been formed called the 'pitchfork company,' for want of arms.

Our pastor, who has been warned out, is now sitting (as I am informed) by his husband in the basement of the Church, shouldering a pitchfork, in company with many others.

Two pieces of cannon are placed in front of the public square, one pointing up and the other down the main street, both heavily loaded with spikes, for want of canister or grape shot.'

The following extracts are from a discourse delivered before the Ancient and Honorable Artillery Company, June 1, 1840, by the Rev. Dr. Sharp of Boston:

'It is contended that we have no right, either in defence of our own persons, our families or our country, to jeopard or take the life of others. I have no sympathy whatever with these views. Their tendency is to weaken the right arm of the nation, and to undermine government.

What millennium prospects for thieves, house-breakers, highwaymen and prodigals! Our venerable Commonwealth, as to numbers, at least, would be in a flourishing condition. For, so long as we had any property left, our population would daily increase by emigrants from other States, of a character a little worse than those who gathered themselves to David, every one in distress, and every one in debt, and every one feeling discontented, and every offender, disliking those inhuman laws which doom criminals to punishment, would seek shelter under the wings of such a pacific and paternal government.'

Large Squash.—At a late show of the Massachusetts Horticultural Society, in Boston, John Marshall, Esq. of Andover, exhibited a squash weighing 181 lbs. This is probably the largest ever raised in New England, and we think it has seldom been equalled in any part of the world.

Sentence of Death.—The awful sentence of death was pronounced by Chief Justice Shaw in Worcester, on Friday, upon young Roach, the culprit guilty to an indictment for rape. The time of execution is to be designated by the Governor and Council. This is the third sentence for capital offences in that county within a year.

A correspondent of the Newark Daily Advertiser says that the peach commonly called *Melissodon*, derives its name from Molly Caton, a colored woman, who formerly raised and sold peaches near N. Haven.

If it be asserted that the Lord will protect those who shall rely ultimately on peace principles, my answer must be, that I know of no facts in past history which would justify the nation in neglecting the means of defence, or in expecting the miraculous protection of heaven. And I freely confess, that were an enemy on our coast, I should retire to rest feeling more secure, and trusting Providence with greater calmness, knowing that we had a gallant navy, forts well manned, and our shores lined with citizen soldiers, commanded by the members of this 'Ancient and Honorable Company,' and other officers, than I should, were I apprised of the appalling facts that our ships of war were dismantled and laid up in ordinary, that our forts were decayed and defenceless, and that our militia, once the pride of our State, had become discouraged by neglect, and virtually disorganized by short-sighted views of utility, and false and dangerous notions of economy. It is reported of Cromwell, that on the eve of a battle against the king's forces, as it was a damp and rainy season, and knowing from the fanaticism of his soldiers that they needed caution, he closed a powerful religious exhortation by repeating, as he passed along the line, 'Trust in the Lord, and keep your powder dry.' So would I say, 'Confide in the Almighty, but improve your arms in military tactics; stand to your arms, and give, if need be, a practical illustration, that by the sword you seek peace, the peace of freemen.'

I prefer the pulpit to any other place, but were any power to invade us, if either my example or words were needed, I would with the utmost alacrity appear in the tented field. I would pray to the Almighty that he would defend the right; and I would rouse the spirits of my fellow-citizens to the contest. It would be our sacred duty to keep any foe at a harmless distance; and should he still persist in approaching our coast, I trust that some naval hero, like the brave and gallant Perry, on Lake Erie, will send the latest state of news, 'We have met the enemy, and they are ours.'

From the Boston Post.

ANNIVERSARY OF THE NATIONAL LANCERS.—This splendid and pattern corps of citizen cavalry celebrated their seventh anniversary yesterday, under command of Col. Joseph Smith.

At five o'clock they marched, dismounted, to the American House, where a splendid dinner had been prepared by Mr. Rice. At six, the company was arranged at the richly supplied tables, and after a blessing had been asked for by the Rev. Otis A. Skinner, chaplain of the corps, Col. Smith gave the order of attack on the formidable array of the good things of this world, availing the onset.

After the cloth was removed, Col. Smith, the commander, opened the fire of toasts and sentiments by giving the following—

'The military, who are ever ready to perform their duty in sustaining and protecting the laws of the United States and this Commonwealth, and the surgeon, who is also ready to join in their parades, and perform the duty of repairing all damages which may occur from accident or otherwise.'

Dr. J. W. Warren, Jr., surgeon of the corps, was called upon to respond, and gave—

'The Clergy of New-England—not the barren fig-tree, which we read of, but a flourishing and fruitful vine, planted by the Pilgrims.'

The Rev. Mr. Skinner, in responding to this sentiment, made some forcible and appropriate remarks on the duty of bearing arms, and said that the clergy of New-England, as a body, had ever been the devoted friends of the militia. He had a large collection of sermons, in which the militia were defended as one of the great bulwarks of freedom. The authors maintained that God was a God of war as well as of peace, and that under certain circumstances it is a duty to bear arms. He did not consider the error of the Non-Resistants as worthy of a formal refutation. Their doctrine would lead to the destruction of organized society; for society could not exist without government, and government was nothing without physical force to enforce its laws when opposed to lawless men. He instanced the Bank riot in Baltimore, the riot in Broad-street, Boston, and the riots of Philadelphia, which had severely been suppressed by the militia.

[Complimentary toast to the Reverend Chaplain:]
By Mr. Thomas Gill. 'The Chaplain—May the Lancers always have such a priest to teach them to fear God, and keep their powder dry.'

Deadly Case of Cruelty.—The Tribune says: 'We hear of a little girl being kept in a dark place for punishment on Friday, by the keeper of a public school in the eastern part of the city. She screamed and shrieked so loudly that the neighbors at length went and rescued her, but the poor thing died the next day from the fright. We have not yet obtained any further particulars of this distressing story.'

Some of the wealthiest men in St. Petersburg, whose word is good for £100,000, on the Exchange, are slaves; who, with their families, may be sent by their masters to herd swine or dig in the mines.

More Trouble in Hollis Street Church.—We learn from the Boston Post, that the Hollis Street Church has made a present to the Rev. John Pierpont of five thousand dollars, being a part of the fund of the church. The society has entered an objection against the proceedings, and the result will have to be determined in a court of law.

Healey, the artist, is now at Marshfield, taking the portrait of Daniel Webster for King Louis Philippe of France. He has already obtained portraits of Mr. Clay and Gen. Jackson for the same purpose.

Another wife has been murdered by her husband at Troy. On Thursday morning of last week, a watchman found Mrs. Mallon, who resided at 101 Congress street, enveloped in flames, and quickly extinguished them, but she died from her injuries. It is now said that she and her husband were drunk, and that after her clothes were on fire, she attempted to escape into the street, but he forcibly detained her until the watchman effected an entrance into her apartment.

Extraordinary Passage.—A merchant of our city left here some time since by the mail, arrived in 3 days at Boston, embarked on board the British steamer which left two hours after his arrival, reached England in 10 days, passed over to France, remained 25 days in Paris, returned to England, embarked on board the Cambria, arrived in Boston, and returned to our city in 65 days—New Orleans Express, Nov. 11.

Shocking!—We are distressed to learn that the young and interesting wife of the Rev. Mr. Lord, a Presbyterian clergyman, settled at South Village, in the southern part of this county, was found on Saturday evening last, with her infant, six months old, lying dead upon the floor of their dwelling, with both their throats horribly cut and mutilated. They were first discovered by her husband and father-in-law, who returned from milking. The circumstances are such as to leave no doubt that the young mother committed this dreadful deed during a temporary fit of insanity.—Cortland Co. Whig.

Vermont.—The Legislature met Oct. 9. J. Barrett was chosen President pro tem. of the Senate, having 22 votes to 6 for L. B. Vilas, dem. In the House, E. N. Briggs was chosen Speaker by 105 votes to 68 for Daniel Kellogg, dem., and 16 for Charles G. Eastman, of the Woodstock Age, received 68 votes for clerk, F. A. Merrill, elect. had 118. In the afternoon, William Slade, Whig, was chosen Governor by 123 votes to 75 for Daniel Kellogg and 14 for W. B. Shafter. The Whig candidates for Lieutenant Governor and Treasurer, received 126 each.

The Boston Advertiser says that the number of passengers, by railroads and steamboats, between New York and Boston, in the month of September, and the several routes passing through Providence, and through Worcester and Norwich, was 19,314.

Large Squash.—At a late show of the Massachusetts Horticultural Society, in Boston, John Marshall, Esq. of Andover, exhibited a squash weighing 181 lbs. This is probably the largest ever raised in New England, and we think it has seldom been equalled in any part of the world.

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A correspondent of the Newark Daily Advertiser says that the peach commonly called *Melissodon*, derives its name from Molly Caton, a colored woman, who formerly raised and sold peaches near N. Haven.

WANTED.
A JOURNEYMAN Barber. One who is thoroughly acquainted with the business can find employment with good wages, by applying at 114 North-street, of the subscriber.
JOHN D. REVALON.
Oct. 17.

PHONOGRAPHY.
ANDREWS & BOYLE.
ARE the authors and sole publishers of Phonographic Works, in the United States. They keep constantly for sale the works mentioned below, and are daily making additions to their assortment by the publication of new books, and the fresh importations of the works of Mr. Isaac Fernald, the author of the system of Phonography, and distinguished leader of the writing and printing reform in England.

Phonographic Works published by Andrews & Boyle, 333 Washington-street, Boston, Mass.

THE COMPLETE PHONOGRAPHIC CLARION.
BOOK, containing an exposition of the system of Phonography, intended for the use of scholars and learners generally.

THE PHONOGRAPHIC READER. A complete course of inductive Reading Lessons in Phonography.

PHONOGRAPHIC AND PHONOTYPIC INSTRUMENTS. various sorts.

Phonographic and Phonotypic Works published by Isaac Pitman, Bath, England.

MANUAL OF PHONOGRAPHY. royal octavo, containing a full and complete system of the application of Phonography to Foreign Languages, by A. J. Ellis, B. A.

Do. do. People's Edition, without the Appendix, 6s.

THE PHONOTYPIC JOURNAL. a monthly journal, devoted to the Writing and Printing Reformation. Printed in Phonotypes, with a Glossary.

THE PHONOGRAPHIC CORRESPONDENT. a monthly journal, containing the best reading matter, for private instruction, &c.

THE NEWBORN PHONO-PRESS. containing a complete system of Phonography, and a Phonographic Dictionary, &c.

THE ACWORTH STAR. containing a complete system of Phonography, and a Phonographic Dictionary, &c.

THE ALPHABET OF NATURE. or, a complete system of Phonography, and a Phonographic Dictionary, &c.

A PLEA FOR PHONOLOGY AND PHONOTYPY. or, Speech Printing and Speed Writing, by A. J. Ellis, Fellow of the Cambridge Philosophical Society, &c.

THE PHONOTYPIC BIBLE. or, a complete system of Phonography, and a Phonographic Dictionary, &c.

PHONOGRAPHIC WRITERS, PENS, PENCILS, &c.

Teachers, school-teachers, and others, who purchase to sell again, will be allowed a liberal discount. Persons, by forwarding to the subscribers, dollars, post-paid, will be furnished with such a quantity as will enable them to obtain a complete knowledge of the art, without the aid of a teacher. Terms made liberal.

Oct. 17. 333 Washington-street, Boston, Mass. apply.

DENTISTRY.
OPERATIONS on the Teeth, and Artificial Dentures made by J. GUNN, Dental Surgeon. J. C. has a superior mode of attaching Spring Metal Teeth to Gold Plates. A specimen of his work is on file. Work received from the country, and Fair held at Faneuil and Quincy Halls. Office, Court-street, corner of Sudbury-street, Boston, Sept. 12.

THOMAS NELSON, Gentle Boarding House.
No. 159 Elm-street. NEW-BEDROOMS.
T. N. has fitted up and opened his house, commodious with board and lodging those who favor him with their patronage. He respectfully solicits a share. No pains will be spared to render every man agreeable house. Terms made liberal.
May 30. Gun.

NEW FURNITURE AND Feather Bed.
No. 43, ST. PAUL, NORTH SIDE BLACKSTONE, BETWEEN HANOVER AND ANN-STREETS, BOSTON.
WHERE may be found a general assortment of FURNITURE AND FEATHER BEDS, at low prices, and at low prices for the cash or on credit. Purchasers are requested to call and see the goods before purchasing elsewhere.
C. W. BRADLEY.
N. B. The first price is the only price, and small discount for cash.
March 14.

CHEAP EDITION.
MR. SUMNER'S ORATION, at the late meeting of 20 cents, may now be had at No. 35, Hill.
JUST PUBLISHED.
THE NARRATIVE OF JONATHAN WALKER, 37 1/2 cents.
Also for sale, the Narrative of Douglas, in cloth or paper; Archy Moore, cheap edition, 10 cents; the True Hearted, No. 1 & 2.
September 12.

To Abolitionists AND FRIENDS IN GENERAL.
JOHN P. COBURN.
INFORMS his friends and customers, that he has removed from No. 8 Brattle-street, to 51 Cornhill and 24 Brattle-street, where he continues his same line of business, and addition, viz:

CLOTHING.
Cut and made in the newest and most fashionable style, at a moderate price. A FIRST RATE CUTTER, who will give attention to cutting only. He has selected the most of the most fashionable CLOTHS, of the best quality, Cassimere, Doan's, &c., &c., and has made up in the most fashionable style, and at reasonable terms, and will take GENTLEMEN'S CAST GARMENTS in any, or part, for new ones. Please give him a call, if you wish to be well clothed, and get the worth of your money.

ET J. P. COBURN would further inform the public, that he has made extensive arrangements, and get the worth of your money. He is prepared to execute any amount of clothing above line.

His highest price paid for Gentlemen's cast garments. Also, clothing cleaned and pressed in the newest and most thorough manner, and notice.

PUBLIC WORSHIP.
JUST published, in a pamphlet form, by Charles K. May, Public Worship, by Charles K. May, Price \$1.25 per hundred, 25 cts. per doz. B. B. MARSH, 25 Cornhill.

Also, the Views of Archbishop Whately, Dublin, on the Sabbath Question. 4s.

CHEAP EDITION.—DOUGLASS.
AN Edition of the Narrative of Douglass, in paper, is now for sale at the Liberator's Office. It is published in the same style as the meridian, and will be sold at 25 cents per dozen.

AGENTS FOR THE LIBERATOR.
NEW-HAMPSHIRE.—Leonard Chase, Editor, Concord.
VERMONT.—Rowland T. Robinson, Editor, Montpelier.

MASSACHUSETTS.—John Levy, Editor, Adams; Fall River.—Isaac Austin, Editor, Fall River; Weymouth.—George W. Adams, Editor, Weymouth.